

THE
UNLIMITED GOD,
Not limited by any of the
CHILDREN of LIGHT,

BUT BY
Them who are in the **Darkness and Strait-**
ness; such would be limiting the Unlimited God.
From the Spirit of the Lord is this given forth, that
all such may Read with the Eye which is not busie, nor
looks into things above its Reach.

From one who becomes All to All, to gain some to
Christ, and hath true Freedom in the Lord to go into
the Water, that I may bring to the Rock, and save one out of the
Sea, which is ready to be Drowned, and Lost.

Also, A warning, and a Charge from the Lord God,
to all the Baptists Teachers every where, who are Mini-
sters of the Letter, and not of the Spirit, to cease Teaching, or
Deceiving any longer.

Also, A true discovery of the way to the Kingdome
Within, from all the Priests, and False Teachers, who
are crying, Loe here, and loe there without, In the way of
Balaam for Filthy lucre sake, *Matth. 24.* which Christ said
should come, and *John* said was come, and the World went out
after them, who went out from the Light sixteen Hundred
years agoe.

Given forth from the SPIRIT of the LORD,
in **HUMPHRY WOLLRICH**, who was not sent to
Baptise, But to preach the Gospel; yet hath Baptised one with
Water for the Gospel's sake; and am not without a Law to God,
yet am made All things to All, to gain some to Christ.

PSAL. 78. 41.

They turned back and tempted God, and limited the Holy One of Israel,

Such have the Form, but not the Power: but yet would Limit.

SALVATION BY GOD

CHILDREN OF LIGHT

Then who are in the Darkness and Strife

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

They who would be like the Children of Light

THe Brother-hood is in Christ, which is not Divided, out of all Division, Judging, & censuring one another, are all that are in him, to whom all Judgement is committed. To you all, this is the word of the Lord God, and a Charge from my Father to you all, Judge nothing before the Time, as all do, which Judge with that which is for Judgement; who have got the Forme, but are out of the Spirit, and Spirituall Man, which Judgeth all things: and though I am but as yesterday in comparison of many, who were in Christ before me, yet I care not for mans Judgement; neither do I judge my own self for that thing for which I am Judged: but all you my Friends, be sober, and cool in your mindes, and wait in that which is the Everlasting Day, and makes all things manifest, and will not be limited by any, who are in the Darknesse, not Judged; but will Judge, and Condemne all who would Judge him, and limit him, as he in all Ages hath done: and he is now the same, and all that have a forme, but would limit the power, shall know it in Gods time: and this is laid upon me from the Lord God Almighty, to warne all such that they be silent, and stop their mouthes before him, whose way is unsearchable, and will not be limited now, but is unlimited, as in all Ages he was: and because I have true freedom in the Lord, and am not without a law to God herein, which is to Baptise one with water, though I was not sent to Baptise, but to Preach the Gospel, as *Paul* was not sent to Baptise, but did Baptise (1 Cor. 4. 17.) by Permission, and not by Commission; that he might gain some unto Christ, who is the End of all Types, Shaddowes, and Figures, and the Everlasting day into which *Paul* was come, where shaddowes flee away, who became all things to ally head 1 Cor. 9. 19. for though I be free from all men, saith *Paul*, I have made my self servant unto all, that I might gain the more. And unto the *Jews* I became as a *Jew*. (Mat. 23. 15.) that I might gain the *Jews* to them that are under the Law, as under the Law. Consider where *Paul* was, whether he were not in Christ.

the end of the law, to them that were without law, as without law, being not without a law to God, true to the weak, he became as weak: (Mark) *Paul* the Aged, and chiefest of the Apostles; I am made all things to all men, that I might by all means save some; and this I do for the Gospels sake, as he did, that I might be partaker thereof with Joy.

And though I have born an open Testimony for the Lord God, against all them who have been Baptised with Water, & knew no better a leader & guide therein than the Letter. The sons of God, and servants of God, who were led into it, or shall be led into it by the Spirit of the Lord, which spirit will not be limited, I never did, nor never shall condemn any such as this Woman, having given her testimony in publick, both before and since I Baptised her with Water, that she was led by this Unlimited Spirit, and not from the Baptists rule and leader, which is the Letter, and kills, but by the Spirit, the Sons leader; and gives life, and the Children of the light witness this her testimony to be true: And likewise she hath declared that, she was moved of the Lord to desire me only to Baptise her with Water, and said, The spirit by which the Baptists are led, did not convince her, nor bring her to the knowledge of the Truth: And the Baptist Teacher, who would have had her to receive it of, some of them said he, did believe she was led to it by the Spirit of the Lord; yet neither he, nor his spirit did she own, and this I leave upon all who fear the Lord, both small and great to Judge, whether it is better to save life, or to destroy?

And I have the Testimony of the Lord in me, that this is not against the Truth; neither shall it be a just occasion of stumbling to any, who are really therein, but to such as are in the Dark, and are looking, and judging with the Evil Eye, and have been Disobedient to the Word in their own particulars: to such this may be a stumbling stone; but all whose mindes are without, seeking a proof of Christ in me, to you, I say, Judge yourselves, turn in, and

and examine your selves; know you not that Christ is in
 ye, except ye be Reprobates. Receive the word as the
Berams did; and then search the Scriptures, *Acts* 16/3.
Paul, who denied Circumcision, which was outward in the
 Flesh; circumcised *Timothy*, that he might gain the Jewes,
 whose mindes were without; and bring them to the one
 Circumcision; and one Baptisme in Spirit, whose praise is
 not of men; but of God. Read *Acts* 21/21, to the 25.
 where you may read; that Holy *Paul* shaved his Head; that
 he might take away the vail which was over the Jewes;
 and thereby bring them to their true Head, Christ; the
 end of the Law; and the end of all Vowes and Outes,
Acts 13/18; and so that none that feares the Lord may
 stumble hereat; be ye of what Sect or Forme soever; be ye
 faithfull to what ye know. I am you Brethren; and Warne
 you all; and exhort you all: Come down into the cool,
 and low spirit; for you and I must stand or fall unto the
 Lord, our own Master: and this is safe for us all; and we
 shall be preserved from that which causeth War, Striving,
 and falling out by the way. And oh, how do I desire; and
 the Lord Gods knowes, to me it is a Joyfull thing, to see
 Brethren living together in Unity, not Biting, and Devour-
 ing one another; not striving, and contending about those
 things which *Paul* could do; or leave undone; as he saw
 occasion ministered unto him by them, whom he had a de-
 sire to catch by guile; all minde your own as I doe herding
 for that which goes out; and leads you out; will devour
 and defile you; but if you are staid at home, ye shall di-
 vide the spoile with him that destroyes that which defiles
 you: Prepare to meet the Lord, ye sonnes of *Jacob*, whom
 the Lord hath chosen for his Peculiar Treasure; and in pise
 say in your hearts; is not Christ the end of all these things
 which are outward? I say, he is to all that are in him; and
 mine not: But all are not come to this, who are convinced
 of the Truth; and where it is. And though they have
 heard the Lord calling them out of *Egypt*, yet there is a
 Baptisme in the Sea; and in the Cloud, and a great Way;
 and mighty Enemies before they come to their Rest; and

the desired Heaven: and though the Light hath shined
 out of darkness, and there be some separation, and a first
 dayes work done, yet is not the new Creation wholly
 finished, nor the Rest wholly known, nor fully entered into,
 which remaines to the people of God. For he that is set
 down in the Rest, in the Heavenly place in Christ Jesus, is
 sealed from his own works, as God did from him; and
 though the Lord hath rained down his Manna round a-
 bout your Tents, yet the Clouds may return after the
 rain, and while the Figure, the Vail, and the Cloud is
 standing; and the first Tabernacle, wherein you have long
 pitched the way into the Holiest of all, is not wholly
 burning; so while you are Judging, or condemning with-
 out, that which is first Judgement is standing within, and
 he who is the first and the last, the beginning and the end
 of all shadows, Types and figures, as yet not dwelt in, nor
 set down in by you, but lieth hid within the vail, which
 vail is done away in Christ, where circumcision, nor un-
 circumcision availeth not any thing, but Faith that works
 by love: And we are all the Sons of God by Faith. Read
Galatians 3. 26. But before Faith came, we were kept un-
 der the Law, shut up unto the Faith which should after-
 wards be revealed. Come down into the Deep, you that
 have an Ear to hear, or a Heart to understand this, the
 Law is added because of Sinne, and is the School-master
 to bring to Christ, who is the end both of Sinne and the
 Law, to which it was added. Read, and consider *Perse 2.*
 But since this Faith is come, we are no longer under a
 School-master, but we are all the Children of God by
 Faith in Christ Jesus. And as many of you (Mark you
 Baptists) as many of you as have been Baptised into
 Christ, have put on Christ the end of all, and the body of
 Iayes, times, and shadows. But this is not come to you,
 though you have been Baptised with Water; for your
 time is not in the Fathers hand; but your tongues is your
 own, and your time is abwayes, though Christs time, and
 the Fathers time you know not, and therein you can pray
 when ye will, and in your own will, which is contrary to

God; ye can speak evil of those things ye know not, and
 ye exercise your selves in things that are too high for you.
 Therefore, to you all, this is the Word of the Lord God.
 All you Baptist Teachers, feed not the people with windy
 Doctrine, or words without the life: And I charge you
 all in the presence of the Lord God, which testifies you
 have never heard his Voice at any time, but sayes that
 God speak not since the days of the Apostles. Cease Teach-
 ing any longer, for his sheep hear his voice, and his voice
 is the same now, that it was unto *Adam, Abraham, and
 Samuel*, not carnal, but spiritual; neither was it ever
 heard with any carnal Ear, nor his shape seen with any
 carnal Eye, but ye, by your own confessions, are Ministers
 of the letter: Therefore I charge you all, that I may be
 clear of your blood, leave murdering, for that kills, but
 speak, if the Spirit give you utterance, for that giveth
 life, and bringeth the Soul out of Death to hear its Shep-
 herds Voice. And do not say we deny the Scriptures, or
 any of the Ordinances of God any more, as ye have often
 done, untill you hear us deny them, which we shall never
 do: but we owneth the Bible of the Scriptures to be a
 true Declaration of God, and Christ: but I say, all that
 own the Scriptures as ye do, and set them up in the room
 of Christ, and is there any greater Idolatry in Rome than
 this, to say the Bible is the sword of the Spirit, and
 the Judge of the Spirit, when it saith, *All things
 are committed to the Son, and the Spiritual Man judgeth all
 things*: And to say the Bible is the Guide, Leader, and
 Rule to walk by, when it saith, *That the Sonnes of God were
 led, and guided by the Spirit of God*.

Answer these Questions, was *Abraham, Isaac, and Jacob*,
 and all the Holy men of God, before *Moses* time without
 a Leader, a Guide, or Judge? or was any of those without
 the Word of the Lord? seeing they had not the Bible, which
 which ye say is the Rule, and Judge for the Saints to
 walk by, and the word of the Lord?

Whether the Jewes that had the Bible, had the Word of
 the Lord? or heard it at any time? or whether they did

not

not think to have Eternal life in the Scriptures? and so make an Idol of that which is profitable in its place as ye do, but were Enemies to the light, as ye are, and would not come to him for life? and whether any by the Scripture can come to the knowledge of Christ? seeing they that had them, as ye have, and were painted with words, and had the sheep clothing, but knew not Christ therein? for had they known him, they would not have Crucified the Lord of Life: and by this, and in this, which you call the Law and Testimony, they were contending against the Law and Testimony, as ye are, and said by their law he deserved to die. And this is the state not onely of you Baptists, but of all Sects, and Opinions, and Religions in Christendome, which have set up any other thing soever, to be Judge, Leader, or Teacher; or call any other thing the Law or Testimony, then the Spirit of Prophecy, or the Law, which is Light, *and hath lighted every man that comes into the world.* And the Eye is blinded in you, which should see the Body, the life, and substance, and in darkness ye are, and in your finnes, and in sorrow shall you lie down, and your end shall be destruction, who are led by any other thing than the light within, in whom are found treasures of Wisdom, and treasures of Knowledge; yea, durable Riches, and exceeding Righteousnesse, which exceeds all yours, which speaketh of Justification by Christ, but your selves in your finnes: for there is none comes into Christ, but they come to perfection; neither doth any fall at all, who abide in him, which is perfect, and cannot fall: Sin is not of Christ, but of the Devil: Therefore see what your way is, that you are in, and what your Ordinances are to you, who are found doing your Fathers work, making it your daily work to strive against the Truth, which sets free from sin, as the *Yewes* did against Christ, and said they were *Abrahams* seed, and were never in bondage to any; but could not see his shape, nor hear his Voice, who should have set them free from sin; nor themselves could they not be to be servants of sin, and of their Father the Devil, though they were doing his work,

work, as ye are, for which the Lord God of life, and power, will reward you with judgement, unless you speedily repent, and do no more so wickedly.

And all you professors, of what sort soever, that I may be clear of your blood, I warn you all in the power of the Lord, do not persecute those despised people, which by the Scornes are called Quakers: Do not magnifie your selves against them, nor give not your power to the Beast, and false Prophet; nor gather your selves with Gog and Magog; and look not upon them, because the Sun hath looked upon them, and the heat thereof hath scorched them, and made them black, for the Lord hath given his Word unto them, and many are they which publish it: Kings of Armies shall flee apace before the beautiful Sons and Daughters of Sion; and though they have lain among the pots, yet shall they be as the wings of a Dove, covered with silver, and her feathers with yellow gold, *Psal. 68. 13.*

Ye are they which have been as of the off-scouring of all things whom my soul is joynd unto; and in the bundle of Life is my soul bound up with yours, and in the Book of Life can you see my name written with yours? If I forget you, *let my right hand forget her cunning,* and my Tongue fail that it speak no more, ye precious sons and daughters of Sion. Arise, and thresh the Mountains; for the Lamb hath opened his mouth, and the threshing Instrument is given you, and the two-edged Sword is known. Arise, arise, and lay your Swords upon your enemies necks; *Let not your hands spare nor your eye pity, but wound the wicked, and the hairy scalp of them that go on in Rebellion;* and my soul shall be glad when it sees the vengeance. Oh my Brethren, and oh my Sisters, which hath long been rejected and despised, be ye all faithful to the Lord God Almighty! let Righteousnesse and Innocency be the girdle of your loynes, and by you shall Kings be misgoverned, Judges and Counsellors shall be led away spoiled; yea, all the Princes, Nobles, and honourable of the earth, by you is the Lord overturning Kingdomes, and establishing Kingdomes in Righteousnesse, even by you whose weapons are not carnal

but mighty, is the Lord God Almighty overturning, and laying the world as a wilderness, and destroying him that opened not the door of his prisoner, this spark is kindled; yea, his holy One will prove a flame, and shall burn up the Briars, and Thorns, and the trees of the wilderness, and of the forrest; the Oakes of *Bashan*, and the Cedars of *Lebanon* shall be few, that a childe may write them: The Lyon is come out of the Thicket, and the destroyer of the Gentiles hath uttered his voice out of *Sion*; therefore tremble, tremble, and be amazed, ye beasts of the Field, flee to your strong holds, you whose minds be without from the Light, see if the Rocks, or your earthly holds, can hide you from the presence of our God, and of the Lamb; see what ye will do in this day wherein the Lord will bear no longer: Ye Priests, and Magistrates, which have long persecuted this poor and afflicted people: Repent, repent, and oppresse them no longer, for the Lord hath looked upon their low estate, yea, he hath remembered his covenant to a thousand generations; the Covenant which he made with *Isaac* and *Jacob*, *Abraham* his friend, and his seed for evermore, even the seed of *Jacob*, which served for a wife, shall become thousands and millions, and possesse the gates of all that hate them, *Gen. 22. 16.*

Oh *England, England!* which hath called your selves Christians, and have been long fasting, praying, and fighting for a Reformation, and have called your selves of Christ herein, and have covered your selves with the Saints words, and Prophets words, but have been inwardly ravened from the Life and Spirit, and truth which they were in: And I am troubled for you all, and your iniquity lyeth heavy upon me, and what will ye do? and how will you Answer before the Lord, that when his Son, which he hath sent into *England*, to gather his sheep as a shepherd, fiera all the greedy shepherds that hath fed themselves, and have clothed themselves, and scattered the sheep of Gods pasture, which are set against him have ye all risen as one man, and ye have resisted, and withstood the Lords Work here in *England*, which is a marvellous work, and a wonder to all.

all who have the profession, but their minds is estranged from the light of Christ within? And I am troubled at my very heart for you all, for I know your end will be bitter as wormwood; yea, destruction from the Almighty, and a strange punishment for all you workers of Iniquity; let your profession be what it will, This is your portion (saith the Lord God) unlesse you repent, and obey the light of Christ in you, which is the Lords Candle, and searcheth and trieth all your reines, and sheweth you your hypocrisie, and how you have but dissembled, and drawn near to the Lord; and with your tongues have cried, Lord, Lord, but your hearts have been far both from him, and his righteousness. I say, Come down out of all your thoughts, reasonings, and imaginations, to the light, which is the eye, and ye shall see the body of sin is yet standing, and the body of Christ have not yet been discerned, and ye shall see the bed whereon ye have stretched your selves too short; and the covering which ye have had, hath not been of the Spirit, and so too narrow to wrap your selves in: therefore I counsel you all, Come to Christ, buy of me gold tried in the fire, that ye may be rich; and white rayment, that ye may be clothed, and that your shame and blindness may appear no longer; for Christ is come unto you not to bring peace, but war; and against you all is it already proclaimed, and your utter destruction and ruine is determined of the Lord God of power, unlesse ye come down to the light in your Consciences, and take hold of that which is his strength, and so make peace, and agree with your adversary quickly, while he is in the way: He is not come to bring salve for you, but a sword; not to build, but to destroy, and pull down the wall you have built, thats daubed with untempered mortar: Now is the Sword of the Lord drawn, and made ready for the slaughter, and shall be bathed in Heaven, and made fat with the blond of Bulls, Rams, and Goats, even in the blond of all them who are in the stubborn fighting, and tearing nature, which have devoured, grieved, and oppressed the innocent lambs, and scattered the sheep of my Fa-

thers pasture; now is the axe laid to the trees root, which hath cumbered the ground (read within) Christ the light of the world which lighteth every man, and Satan hath been exalted in the temple of God, and in you hath shewed and sate as God, and upon the land of my people is come up thorns and briars, and man which was made upright and perfect, is gone from the light within, in which he was created, and hath sought out many inventions, and there hath been seeking the Lord in his thoughts, where God was not to be found.

Come all you Professors, Priests and people, and Magistrates, to the light in you, for there is a way in the wilderness, which no other eye can see, read *Jos 28. 7.* if you have an ear to hear, there is a path which no fowl knoweth, and which the Vulters eye hath not seen; the Lions whelp hath not trodden it, nor the fierce Lion passed by it. *Isa 35. 8.* in the habitation of Dragons, an highway shall be there, and a way, and it shall be called the way of holiness; *the unclean shall not pass over it, but the redeemed of the Lord shall return, and walk therein, and the ransomed of the Lord shall come to Sion, with songs, and everlasting joy upon their heads, they shall obtain joy, & gladness, & sorrow, and sighing shall flee away; & in this day shall be fulfilled that which is written by the Prophet. With joy shall ye draw water out of the wells of Salvation, Isa. 12. 3. Sing unto the Lord for he hath done excellent things; this is known in all the earth, cry out and shout thou inhabitant of Sion, for great is the Holy One of Israel in the midst of thee; and then shall the mountain of the Lords House be established on the top of all the mountains of Israel, where the sheep have been scattered, even when the Lord hath chorowly purged away your dross, and taken away all your Tin, and Sion redeemed with judgement, and her converts with righteousness; (mark, your body is the house where judgement must begin) and the destruction of the transgressors, and sinners shall be together, & they that forsake the Lord shall be consumed; for they shall be as an Oak, whose leaf fadeth; and as a garden that hath no water; read and understand,*

Isai.

Isai. the first, The wise men with the ear, that can hear, and the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them: And I will restore thy Judges as at the first, and thy Counsellors as at the beginning; Remember Moses the Judge and Counsellor who was faithful in all his house; afterwards thou shalt be called the Citie of righteousness, the faithful Citie: and this is that new Jerusalem which is free, and the Mother of us all, and the Citie, and the way, wherein no unclean thing shall enter, but they that have washed their robes, and made them white in the blood of the Lamb. Consider this all ye that speak of being justified by Christ, but live at ease and pleasure, and are yet in your sins, Rev. 7. 13. And one of the Elders answered, saying unto me; What are these which are arrayed in white robes, and whence came they? And he said to me, these are they which came out of great tribulation, and have followed me in the regeneration, and are come from far out of the degeneration, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his Temple (consider) there is no night there, and he that sitteth on the Throne shall dwell among them, they shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat (mark ye hot Professors) for the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes, and these are they which sing the new song, who are passed from the old things, from death to life, and stand before the Throne of God; and these have the new name, even their Fathers Name, and the Name of the City of their God, which name none knows but they that have it written in their foreheads; and here is our joy, and our glorying, is not in the flesh, nor our boasting in self, but we glory in God, and our souls shall make their boast in the Lord; this shall trouble the proud; but the humble shall hear thereof, and be glad. That we know our predestination liveth, and our election made sure and true; which cannot be deceived, and our Names written in the Lamb's Book of life,

life, before the foundation of the world was laid in mans heart; oh every one that hungereth and thirsteth, eat of the bread which satisfies, and feed no longer, nor spend your money for that which satisfies not; come all to the waters which he hath shewed us, as he did to John, Rev. 22. 1. *A pure river of water of life, clear as chrystal, proceeding out of the Throne of God, and of the Lamb in the midst of the streets of it, come down to the eye, and see the River that hath streets, and of either side of the River, was there the tree of life, which bare twelve manner of fruits, and yeeldeth her fruit every moneth, and the leaves of the tree were for the healing of the Nations.* This is the first resurrection, the first, and the last, the *Alpha* and *Omega*, the beginning and the end; and abides a Priest for ever after the Order of *Melchisedeck*, without beginning of days, or end of life. Consider this, all ye that are accusing us for denying the resurrection, but are yet in your sins, and have no part in the first resurrection, which we are witnesses of, for they are blessed and holy, that hath part of the first resurrection; for on such the curse, death and hell hath no power, blessed are they that do his Commandments; yea more blessed then they that talk of them, for they shall have right to this River, and an entrance shall be ministered to this tree of Life, which grows in the midst of the Paradise of God; here are those glorious things witnessed and known in them, in whom Christ is glorified, which are spoken of the City of our glorious God, into which none shall enter but such as are purified, and made glorious within; its not every one that saith Lord, Lord, that shall enter in. (Hear O ye Professors) but such as do the will of my Father which is in Heaven, the Kingdome is within, and none but the pure in heart can see it, but are crying, Lo here, and lo there, contrary to Christs doctrine, which saith, Go not out after them, the kingdom is within the seed, even the light of the world was within the Jews, and was sown in them, but not grown in them which did crucifie him, *Matth. 24.* Read and see whether your Teachers be not the same false Teachers, deceivers,

deceivers, and false Christs, which Christ said had the sheeps clothing, but were inwardly ravened, and did not walk in, but hated the light wherewith he had lighted them; because their deeds were evil.

In the Epistle of John, John sayes, Little Children, ye have heard say, Antichrist shall come in the last time; by this we know it is the last time, for many Antichrists are come already: And in the Revelations ye may read, That the World went out and wondered after the Beast, and false Prophet, and said, Who is able to make war with the Beast, which made war with the Lamb, and slew the Saints, and them which kept the testimony of Jesus? And this is that Mystery of Iniquity, which began to work in the Apostles dayes, even Mystery Babylon the great, that had in her hand a golden cup full of Fornication, and Abomination, and the Beast carried her, which made all Nations, multitudes, tongues and people, Drink with the wine of her Fornication, and this is 16. hundred years since John said they were come, which Christ said should come, and the world went after them, and they that would not receive the mark of the Beast, and fall down to those Laws which he made then, and ever since have been looked upon as deceivers, and have been excommunicated, burnt, and tortured, and have not been suffered to buy, or sell, for this many Generations: these went out from the true Apostles, which preached freely, and coveted no mans silver, gold, or apparel: Paul said, They preached for filthy lucre, their god was their belly, and their end destruction; and from such turn away, who have a forme, but not the power. Peter sayes, Wo unto them, for they ran greedily after the error of Balaam, 2 Pet. 2. 14, 15. And loved the wages of unrighteousnesse. John, who preached freely, said, They went out from them who were in the power, and light of Christ. Mark, they went out from us, who were in the light, which is not of the world: into the world they went, and the world loved them, and heard them, because they were gone from the light, which reproves the deeds of the world, but had the words, and the form, as the true Apostles had: these the world went, and wondered after; and these

were

252
 were they that was like *Jannes* and *Jambres*, which *Paul* complained of, *2 Tim.* 3. 8, 9. *Having a form of godliness, but denied the power thereof, and life thereof; from such turn away.* And these are they that tell you, you cannot be made perfect while you live, and creep into *Steeple-houses*, and your old *Mass-houses*, when they have got an *Order* from the *Beall*, or received his *Mark* from *Oxford* and *Cambridge*, and there they learn the *Letter*, *Hebrew*, *Greek*, and *Latine*, and set that as the *Jerem* did, above *Christ*, and would not come unto him, that they might have life: and so they are become *Ministers*, and feed people with the *Letter*, and *Minister* that instead of *Christ*: And herein they are preaching, and doing like the *Ministers* of *Christ*, as *Jannes* and *Jambres*, *Pharaohs* *Inchanters* did, *Exodus* 7. 11. So that there is nothing in the true Church, which is in *God*, the *Father* of our *Lord Jesus Christ*, but there is the likeness in *Babylon*, the false Church, and *synagogue* of *Satan*; there is preaching, praying, and singing among *swearers*, *liars*, and *drunkards*, as there was amongst the holy *Saints*, but it is done by another power, and *Spirit*, as *Pharaohs* *Inchanters* did, who was acted by the dark power of *Egypt*, and not by *Christ*, as *Moses* was. Now *Moses* declared, saying, *A Prophet like unto me shall the Lord God raise up in the midst of your brethren, him shall you hear in whatsoever he saith unto you.* So all that hearken not to *Christ*, *Isay* 55. 1. which saith, *Every one that thirsteth, come ye to the waters; and him that hath no money, come ye buy and eat; yea, come buy wine and milk without money, or without price; wherefore do ye spend your money for that which is not bread, and your labour for that which satisfies not: incline your ears, and come unto me; hear, and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David.*

Consider this, how long your *Ministers* have fed you with the *Letter*, which killeth, instead of the *Spirit* which giveth life: is the *Letter* the *Water* here spoken of? or is it the bread which satisfies? seeing you have been feeding so long at your *Teachers* table, and not come to the knowledge

ledge of the Truth, which is Christ the Bread, and giveth life to the Soul. Consider, and deal plainly with your selves, doth not the Lord say, *That all his children shall be taught by him, and he will write his law in their hearts, and put his fear in their inward parts.* Jer. 31. 31-33. *And I will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother: saying, know the Lord, for they shall all know me, from the least of them unto the greatest, and I will forgive their iniquities, and I will remember their sins no more, saith the Lord.* Therefore all turn into the Light, and walk in the light of the Lord, and praise this day of your Visitation, before it be hid from your eyes. And from the Lord God this is a warning to you all, that you own that which smites you in your Consciences; obey it, follow it, and love it, which discerneth, and sheweth you when there is but an evil thought arieth in you, as I said before, not to bring peace, but a sword to convince the World of sin, and with his sword to cut down the man of sin, and to bring to light the hidden things of dishonesty; and to search out the hidden things of *Esaú*, whom God hateth; *Esaú's* nature is the same as ever it was; *Judas* and *Cain* is yet alive in all the children of Disobedience and betrayers of the Lord they are all, which are in their sins, though they are preaching against *Cain*, for killing his brother; *Judas*, for betraying his Lord, as many of this Nations teachers do for money. O *England*, that thou wouldest but consider! lest this glorious day of Gods everlasting light and love passe over you, and the night come when thou canst not work; therefore all you prophane ones, that seem to be religious, but your tongue is yet at liberty, and unbridled: O what will ye do upon your death beds! Where will ye hide your selves, when the Judgement begins in the Temple, and the songs of the house be turned into howling? what will ye do? and how will ye give an account for every idle word, which ye in your life time have spoken for, which ye have been condemned by Gods Witness in your Consciences, you that live in sinne, and not in Christ, and cannot cease from sinne;

sinne: it is because they are gone from the power, even the light of the world, which is the way of righteousness, in which whosoever walks, stumbles not, nor slips not, the well is sweet, come down into the deep: come to the Rock, eat honey, and be satisfied, and let your souls delight it self in Father: Love not the world, nor the pleasures, delights, and vanities thereof, but love the light which is not of the world: for if any man love the world, the love of the Father is not in him. But thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength: and this is the straight way, and a gate too narrow for any lawfull one to walk in: the vain talles is not here, it is a path too narrow for all them which are speaking of Christ, the strait way, but themselves, their tongues, and their hearts at liberty in the flesh: And O that you would consider you that spend your dayes in vanity: will not this prove bondage and bitterness in the latter end! O that you were wise to lay it to heart! That you would consider your latter end, the glorious liberty which is not in the flesh, nor in the lusts thereof, which the servants and Sons of God enjoy, whom you are accusing, as the worst of men! did you but possesse one day, surely you would cast away all your lovers, and say, What have I to do any more with Idols? I call you all to partake with me, who are a far off, and separated from the Lord by sin, as I have sometime long been, and in that state I was reading, and studying the Scriptures, and the van being over my heart, I could not see them, for they were invisible to me, as now they are to you. But now hath the Lord in his unsearchable loving kindnesse, which is great towards me, and I cannot utter it, hath revealed his Soune in me, which makes manifest, and reveals the Father: yea, he hath commanded his light to shine out of darkness, which was veiled over in my heart, while I was in darkness, and could not comprehend it therein. I say it was his love to me, when I was in hatred, and enmity against him, following the imaginations of my evil heart, and being in captivity, and bondage, to diverse lusts, and in

was entered, and death by sin, signified, over the seed, to them
 all the Promises written; that seed is Christ, the Son of God,
 and the grace of God, and manifestation, which brings
 salvation, & hath appeared to all men, and did all but obey
 it, & not rebel against it, nor grieve it, it would be a sufficient
 Saviour of it self to every man; and this you must all feel
 working, rising, and operating in your hearts, and in meek-
 ness and lowliness of mind, must ye receive this ingrafted
 Word, that ye may grow thereby; and here is the true
 growth in grace, rather then words or wisdom; in puri-
 ty and power, rather then in a painted profession, of which
 there is enough, and too much in the world, because they
 are false, and not doers, professing Christ, which they pos-
 sess not. And oh how sad is it to hear people saying, They
 hope to be saved by Christ, and that they are accepted
 with God in Christ, Jesus, and yet this hope doth not
 purify them as he is pure, and so must needs be but as a
 Spiders web; for sin is a shame for any people; but all
 who comes to know the true hope, which is Christ in you,
 the hope of glory, it makes not ashamed, for it purifies
 the heart, and redeems man both out of sin and shame, and
 what is your faith that leaves you thus in this world, and
 gives you not victory over it? Is not your faith vain, and
 all vain while Christ is not risen in you, you are in your
 sins, and your right conscience is really better, if so good as
 the Scribes and Pharisees, which made clean the outside,
 but inwardly were full of all abominations, therefore comes
 to this, and see the Lords Talent in you, and hide it, not
 longer in the earth, but improve it to the utmost, for that
 will make to give an account with joy, but grief; this tal-
 ent is the grace and light of Christ, which to every man
 and woman hath appeared; and this is not common
 grace as your Teachers tell you, but it is the saving grace;
 and would save every man, and would not the death of
 any man; and they but obey him, and not always rebel a-
 gainst it, therefore hear this all ye rebels, even ye you
 speak, which have long grieved and vexed the good Spirit
 of the Lord, with whom he is yet striving, be ye never so
 wicked

wicked and vile; though your sins be as red as scarlet, and though you have deeply corrupted your selves; and your spot is not the spot of his children; to you I say, in the Spirit of the Lord; give not sentence against your selves, by saying, Your wound is incurable, yea though you have betrayed and crucified the innocent in you; do not say that your punishment is greater then can be born, nor your sin greater then can be forgiven; for be ye as far off as ever the Prodigal was, or as far off as ever I sometime was, yet if ye do but say in your heart I have sinned, and it profiteth me not; I will go and return to my Fathers house, against whom I have sinned; the father himself will come out to meet you, as he did me, even I, who was disobedient, and as far off, being led away of divers lusts, which ruled in my heart while the God of this world had blinded my eye which should have seen my Saviour; and then shewed and smote me, for in my Conscience even he hath gathered off the mountains to himself; yea he hath brought me very neer, and reconciled to himself by the blood of his Son, that I might make known unto you his everlasting kindness in calling sinners to repentance while they are in their sins, and that in the mouth of two or three Witnesses this Truth may be confirmed to you all. I with *Ezekiel* and *Peter* do set to my Seal, and bring in my Testimony; read 2 *Peter* 3. 15. *Ezek.* 33. 16. to 20. That God desireth not the destruction or the death of him which is destroyed, but had rather they would own his light which is Christ, his power and strength, and would, and doth give power over all sin, yea even power to become the Sons of God, which sin not: And this I declare to you all it is not of man, nor mans righteousness, which is as filthy rags; yet it is in man, and there fulfils the righteousness of the Law now in the Saints as ever he did, *Rom.* 8. 4. that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit, 7. 14. for as many as are led by the Spirit of God, they are the Sons of God; mark the wise Professors Prayers; and such as say, ye observe the Ordinances, and use the means, and say you

you cannot be perfect in this life, but say ye are justified by Christs righteousness which suffered at *Jerusalem* beyond the Sea, *vers. 4.* that the righteousness of the Law might be fulfilled in us. Consider this you that would make Christ a cover for your sins; as all doe who know not Christ in them the hope of glory. Therefore call not us deceivers any longer, but see how Satan is exalted in you; and ye your selves are deceived, which are in your sins and beguiled, and cast the simplicity that is in Christ Jesus (which all that are in, sin not) and this is true justification, for any to be in Christ where old things and sin is done away; for which man is condemned, and unto which the Law was, and is added, and abides in force while men are in their sins, though in that state which is woful, and for condemnation. You will say, you are not under the Law, but under Grace; therefore count not this deceit any longer as you have formerly done, but consider what have ye to be deceived of, seeing ye are in your sins, and have lost the elect which cannot be deceived; and the Apostles did not write to such as you are, but to the Saints that were in Christ Jesus, and had something more then you have (who are in your sins) to be deceived of.

Therefore all come down unto Christ the light of the world, which lighteth every man that cometh into the world, which is the eye, and ye shall see all your prayers, righteousnesses, Means and Ordinances, which you use to get, Christ is all one in the sight of God, with your swearing, lying and drunkenness; read *Isai. 66. v. 2. to 5.* Harken unto this ye proud Professors, but trembles not at the Word of the Lord: *He that killeth an Owe, as if he slew a man; he that sacrificeth a lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offered swines blood; he that burneth incense, as if he blessed an Idol.*

Consider the ground and reason of this, ye that say ye cannot be perfect and holy in this life, whether ye are not in your own wayes; and whether ye have not chosen your own wayes; and your soules delighted in that which is abomination unto Christ, who is the way, the truth, the life; and

and he that is in it sinneth not, what ever you may say, who are in your own inventions, and righteousnesses, but are far off from the righteousness in which is man to be revealed in the heart, as all are, who say *Revelation* are sealed: for I declare to you all, from my own experience, not from the Letters, but from the Spirit and Power of the Lord, that I never heard the Voice, nor knew the things of God from the Letters, but by the Revelation of Jesus Christ: for it hath pleased the Father to anoint his Son in me, who is the light, in which light I testify, and he himself revealed, who is the fountain thereof: and broken Cisterns, and corrupt Fountains are all drinking out of, and feeding upon the wind, and windy doctrine, and vain hopes; and eating that which doth of itself, and doth not satisfy, and are all blind, and dead in their sins, are all they which say that Revelation are sealed.

And this is a general cry with Priests, and Professors, who are gone in the way of *Religion*, and abide not in the Doctrine of Christ, which should reveal the Father, and of all Sects and Opinions whatsoever, they are crying none can hear the Voice of Christ now but in the Letter. To you I say, who are setting up the Bible to be your Rule, instead of the Spirit, as the *Jews* did, who thought to have eternal life in the Scriptures, and were painted as ye are with the Saints words, being inwardly ravened from the light and spirit of the Lord, which doth reveal, as ever it did, the things of God. I say you are not like to hear his voice, who are gone from the hearing ear, nor to see his shape, who are gone from the Light, the seeing eye, but the Saints and sheep did then hear his Voice, and followed him, and I witness his Voice to be heard now, as ever it was, and thousands in *England* beside me, though I do confesse, you which have the sheeps clothing, but are not sheep, do not, nor cannot hear his Voice, no more than the *Jews* did, who had the same clothing, but were inwardly ravened from the Spirit of the Lord.

Therefore all that would know God, or the things of God, must come to the measure of the Spirit in them, as measure

sure of which is given to every man, to profit withall, and
 this is nigh you in your hearts, and as ye sinke downe ye
 shall feele it working, rising, and operating in you, and as
 ye are still, ye shall feele ye spirit of the holy and pure God
 which hath been imprisoned, and held in captivity under
 Pharaoh, and the man of sin, which hath been exalted in
 you, above the spirit of God in you, so all in this wait which
 is underneath the power of darknes, and smeth in the
 darknes, and out of the darknes shall it arise, for he hath
 long dwelt in thick darknes; and round about him hath
 been Clouds & deep Waters; I say, wait in patience, all you
 that sit in the region, and shadow of death, and the light
 shall rise, until darknesse be under his feet, even those dark
 mountains where you have been scattered, and are scatter-
 ed; and how beautiful shall you witnesse his feet to be up-
 on the Mountains? Tongue, nor Pen, cannot utter, even
 he that publisheth Salvation, and saith unto *Sion*, thy
 King raignes; and this is the raigne of Christ, and the
 only raign which the Scripture declares of, That all his
 enemies should be under his feet; for he must raign till he
 have subjected all things to himself, even all that which
 hath captivized the Seed in Egyptian darknesse: And then
 shall come to passe that saying which is written, and not
 till then. Here is the patience of the Saints, and here shall
 you feel the sufferings of Christ that are behinde; and here
 is the time of Tryal, and the very day of *Jacobs* trouble,
 when he that hath led into captivity, must go into captivi-
 ty, even as he ascends out of the grave, and the pit, he
 receiveth gifts for men, but man is not meet to partake of
 the gift, until that nature which would devour, be destroy-
 ed. And I say, in bowels of everlasting love, whose hearts
 are burthened, though never so little after the Lord,
 speak not evil of that you know not, nor judge nothing
 before the time, until the spirit rise out of prison in you,
 unto whom all judgement is committed, and he will judge;
 even he, who is the judge of all the earth, aight; he will
 not condemn the righteous, with the wicked, nor slay the
 righteous with the wicked, though man may, who is gone
 from

from the Spirit of truth in himself, and know not that there is a lie in his right hand, and he will good, evil, and evil, good; and puts light for darkness (himself being in that darkness) and darkness for light. I am grieved for the sons of men at my very heart; and greatly am I oppressed therewith; and the iniquity of many hath vexed my life; and I am pressed therewith as a cart is pressed that is full of sheaves: And oh! how am I grieved to see people that call themselves Christians, and profess the scriptures to be their rule, how contrary their lives they walk, and yet are condemning us for denying the scriptures, who are in the life of them! And as for you being Christians, there is no such thing, for you do not at all resemble God, whom you say is your Father, nor Christ his Son who loveth righteousness, and hates iniquity, and whose loins are girt with righteousness, and whose throne is established in holiness; and the Scepter of his Kingdom, is a right Scepter, and his Kingdom is everlasting, and in his people, and consist in righteousness, Power, and Glory. And not in talke, and words, which you are in, without the power or Joy in the Holy Ghost; and yet you are saying, you are his brethren: but to you all I say, who are in vain words, vain thoughts and actions, in pleasure, friendships, and customes of the world, which fades away as a flower, and withereth as grass, all repent and turn to the Light, that you may see your sad conditions, and from whence, and from what are you fallen, for he ownt your life, ye workers of iniquity: all your Sacrifices, while you commit sin, or regard iniquity in your hearts, are abomination to the Lord, *Isai. 66. 3*. And so to you all, and in love to your souls, I say, Come down, for your strength is to stand still, and to feel a seed in your selves, though it be but as a grain of mustard; and as you in patience wait for it, out of every thought, reasoning, and imagination, which you send clouds this pure seed which I speak of, you shall see, or feel it arise in you, grow and multiply as the flax in the Firmament, and as the sands in the Sea shore without number.

THE END